

Morocco for the Moors. Not that they are any the better for that, but if a nation wants to keep aloof from civilization it ought to be allowed to do so. Of course it is mean to want Australia for the Australians, but still, if the natives want it who has the right to say nay?

The Moors believe it is a mortal sin for a woman to show her face to any man except her own husband. When she goes out into the street she is muffled up so that only one eye is visible. When an Arab woman is making a journey on horseback, she sits like a ball of wool on a great cushion. When she falls off, as she often does, she shrieks and covers up her face, but lets her legs go unheeded. They hold opposite views to our women.

It may appear a frivolous remark, but it is part of their religion, and if you will come and look in at a missionary meeting amongst the Moors, you will see how we judge of their nerves. Christians can only hold such meetings in one town in Morocco, and that is in Tangier. That is the only town in the country that has a church in it, and that comes because it is so far away from the capital and so near to Spain and Gibraltar.

In Tangier the natives are much given to drinking whisky and stealing, and other Christian tricks, so a mission is not altogether an anachronism.

They had a missionary meeting not long ago in a back street in Tangier, and I went in, for I love and respect missionaries wherever I meet them. The room was bare and cheerless, as Arabic rooms always are. On the floor were straw mats for the Arabs to sit on, and round the room were ranged a few low benches for the foreigners who abound in Tangier. On a table, covered with a red cloth, at one end of the room, sat the chief missionary, a smooth-faced Scotchman, playing a banjo. Not far from him sat another player looking man playing a violin. On the edge of the table, and on the form about the end of the room, sat half-a-dozen young white women with hymn books in their hands, singing to the missionaries' music. These women had bare faces. They were singing Moody and Sankey's hymns in English.

When a passing Moor heard the music and looked in at the door to see what was going on, he generally blushed and fled, for it looked to him as though he were intruding on the privacy of a Bashaw's harem. The idea of seeing another man's wives with their faces bare, was quite as shocking to him as it would be for one of us to intrude, in a private house, on the ladies in the bath.

It was very shocking to me to sit there, for, owing to a somewhat lengthened residence amongst Moslem people, I still had come to see what mission work meant, and I was bound to see the matter through.

After considerable hymn-singing, the chief missionary read some passages of scripture, and offered a few words of prayer in English, and then a Syrian gentleman rose to address the meeting. All the meeting, so far, consisted of two crippled Arabs, and a Spanish fruit-seller, but two or three strolling vagrants came in, just as Domini lofers came into free lecture in Sydney, and the Syrian had a good audience. He spoke in Arabic; he prayed in Arabic; he preached in Arabic. None of the missionaries knew that language, for they had only lived about five years in Morocco, and had not yet mastered it, so this Syrian teacher had to preach and pray for them.

He probably made a good job of his message, but a man with a face like his ought to have been in goal. He did not look like a good man, but one cannot always judge from appearances. As he spoke a grey bearded old Hadji interrupted him, and asked questions; then another man asked a question, and some more people came in and asked more questions, and the Syrian got mad, and the Arabs grew angry, and finally stopped out of the place, hissing like snakes, and the meeting was over! There are no Moslem converts there!

Another day I went up to the medical mission, outside of the town. The room in which the meeting was held was the dispensary, and smelled strongly of opodeldoc, &c. There were flowers on the table, a scripture text in Arabic on the white-washed wall, a few uncomfortable seats, a small harmonium, and a few white people.

A mission escort from Fez was encamped on the Arabian close by, and the ladies had been out inviting the Moors to the meeting. About thirty splendid-looking picked fellows came in and looked on with wondering eyes. One of the white women had a baby, and the father-haired baby had a silver-haired doll, and this interested the Moorish soldiers. The hymns were done into Arabic, and we sang "Jesus loves me, this I know," in whichever language we pleased. I took mine in English. Everybody else appeared to do the same except the Syrian. His songs, his prayers, his preaching, were in Arabic, but he had no apparent effect save to anger the Moors. The eyes of the soldiers were fixed on that silver-haired doll, and the preaching was nothing to them.

The mother saw that the doll was attracting more attention than the sermon, so she put it under her cape, and the baby went to sleep, and the Arabs got up and went out! The missionary said that the reason they went out was because the Ambassador had come, but I thought I wouldn't tell him about the doll. He didn't appear to be a good man, so I let him talk. Then we went into a service in the Mission House, where we had cushioned seats and nice hymn books, and carpets, and lovely curtains, and we could see Cape Trafalgar and the blue waters of the Straits of Gibraltar from the windows. It was a lovely spot. I asked, after service, if they had an opening for another missionary, as I felt called that way. The Bashaw said there was plenty of room, but they were very hard up. If it had not been for that, I might have been a missionary to the Moors, instead of "slighting ink" for periodicals of questionable repute.

So long as the Sultan of Morocco keeps missionaries out of his territories he will be safe, for the Christian powers will cut across his throat before they will allow one to get a good advantage over the other in the country. They came in Tangier, and the Sultan has wisely washed his hands of that semi-Christianized town, but if once he allows Christian missionaries to enter Fez, or any of his capitals, then he will see the hand-writing on the wall.

SOME ANCIENT GAMES.

The native Mexicans of ante-conquest days were very fond of games of chance and betting—so passionately fond of games of chance, indeed, that when they gambled away all their property and nothing remained to bet, it not infrequently happened that a player would stake himself, that is, his liberty, against a less personal stake, he to be, if he should lose, the slave of the winner, unless he could find means to redeem himself within a specified time.

Nevertheless popular feeling was against such excess of delight in play, and such as carried games of hazard to the degree of vice were despised and avoided.

The gods of players at large was Omotocatl, but divers games had their own tutelary divinities.

These "ancients" had one game similar to draughts or checkers, being played with white

and black stones or pebbles. Another closely resembled our modern game of jacks.

But that which was most common and most popular, in all probability, was patolli, or patolli, somewhat resembling the German "mill game" and somewhat resembling dice. It was of Nahuatl origin. It was played with beans on which were painted dots to mark the game. The players shook these in the hand, at the same time invoking the aid of Macuilxochitl, the goddess of five flowers, who was the special patroness or deity of this favorite amusement. Another name for this game was patolli (patate, a mat or rug) from the use of a woven mat of reeds or rushes, on which was painted a square containing cross lines and diagonals, on which was kept the tally by means of five blue pebbles for one player, and five colored (scarlet, turquoise, and green) for the other. By the spots on the beans was determined the placing of the pebbles on the diagram, the game being to him who was able to place three counters in a straight line. This game, like many of those practiced by this people, was of a semi-theological significance, it having an under-expression of chronological import. The professional players at this game were known in public by their accompaniment of the requisite paraphernalia, the mat being rolled and carried under the arm, and the counters tied in a cloth, or else in a pouch or bag of avate, maguey or else fibre netting. These gamblers before beginning play were wont to pray to their lot of mat and beans, as if to idols, to send them good luck in the coming contest.

But not games of chance alone constituted the competitive diversions of this people, very fond as they were of amusements, notwithstanding their austere and melancholy temperament. These ancient Mexicans were very fond of all sports involving strength or prowess. They had races, hunts, many forms of acrobatic or gymnastic feats, wrestling matches and combats of strength, even to the death, and this last not to warfare, but, as it were, in a species of joust or tournament. It would appear that there were also combats between men and wild beasts, as Torquemada says that at the coronation of Tezozotl there were warriors who fought with "lions and tigers"—that is, jaguars and pumas.

But the form of diversion which constituted a mode at once of exercise, pleasure and fulfillment of religious duty was that of dancing, associated as it was with almost every public function or celebration.

The dance was a rite of the religious creed of the empire, and special figures or forms were taught, peculiar each to its respective occasion or purpose. That these dances might be taught properly were established the Plaza del Volador and the Cincayo. The Plaza del Volador, as the Spaniards dubbed it, from the amusement to which it was mainly devoted, was the space now occupied by that picturesque, but foully dirty, feature of modern Mexico, the great central market at the southeast corner of the great main square, where the market-bell is rung by the bells of Flamenco and Porta-Celli, the last a misnomer if ever there was one. Of this square more hereafter.

The Cincayo was a great edifice built with ample halls ranged around a courtyard, where the dances were practiced. It was located near the chief temple, occupying the space to the west between the Palace of Montezuma, Ihuicamina, and the canal where now stands the long arcade known as the Puente de Mercaderes. These dances were obligatory upon the youth of the sects or guilds Calmecac and Tepuchcalli. Shortly before sunset bands of old women and old men were wont to go forth to the streets to gather in the young people, the boys and the girls being consigned to separate rooms under the care of the elders. When all was made ready the music began in the great courtyard and the boys of each callpalli (set of rooms pertaining to a great temple) set to fasten and penitents took hold the hands of girls from the same set, and in circles they danced around and around the musicians, while the teachers imparted to them the knowledge of the most intricate steps, always taken in time to the music, and also instructed them in the proper singing of the respective songs accompanying each dance. This continued until a late hour, when the old duennas escorted the pupils to their homes. The greatest regard for care over morals was exercised by these teachers, who took an extreme pride in this studies. The boys took an extreme pride in their great ambition. To become expert and thoroughly versed in the various forms of dance was a hard undertaking, as the poetry and music varied so widely in the different places. The composers of the songs used were of a special cult, and they used a different system from the ordinary.

The dances of the youths—i.e., the lally—were more rapid and the songs were gay and amorous. Some writers have said that bad women were dancers in these symbolic measures, but this was true only in certain cases where they were introduced for participation in special dances impracticable by the chaste young people. On the other hand, there were, of course, in secular gatherings low and suggestive dances for lewd women, in which sometimes there were men dressed in feminine raiment.

For tests of each deity were had, cattle and, as a reward, the heads of the corresponding dances, the participants being disguised as savages, warriors, monkeys, tigers, eagles, dogs, &c. Sometimes the dancers were ranged in rows, at others in circles; all moved in perfect accord; sometimes they held one another by the hands or clasped about the waist; they danced, now to the right-hand, now to the left, while between the lines moved clowns and buffoons making jokes and offering refreshments. The music changed with each figure, rising to piches accordingly higher. In some of these dances were met both men and women, in others men only; in others still only priests and warriors participated.

In great solemnities the lords intoned grave songs or chants and danced with slow and dignified motion. A swell dance, given at weddings or aristocratic religious feasts in houses of nobility, comprised but one set, or, at most, two, wherein the dancers all faced one end of the line, or toward the person in front, passing from one side to the other with what is known in our ballrooms as the "Chasse," or else dancing certain steps between the lines, where these stood still.

The dance which the chroniclers call areyto took place in the court of the Coatapanil, or Serpent-Wall. In this dance there were at times as many as 8,000 participants. In this contest circles were formed, of which the outer ones, consisting only of lords and priests of a certain age, revolved with a velocity akin to the mad whirl of the oriental dervishes. Separated from these by division spaces were smaller inner circles composed of young people, and they also revolved, but very slowly.

The favorite dance of all was as follows: In front of the main temple was built a house of

them into her bower and gave them to smoke a mixture of roses and tobacco. One dancer, humorous, and requiring great skill, was by performers made up to simulate old men, bent and decrepit. Another set forth the wiles and tricks of rogues, and in this was included a clown, who added to the mirth by pretending to understand contrariwise all his master said to him, as in the duos between ring-master and clown in the modern circus.

There was a "ribbon dance," similar to the Maypole dance of the English rustics, in which, around a tall pole hung with var-colored ribbons, moved fifteen or twenty performers, whose steps were so regulated that their movements around the pole wove the ribbons into geometrical patterns, and sawed them when the steps were reversed.

Again, there were dances executed on stilts and various figures combining dancing with acrobatic skill, as where one man, standing on the shoulders of another, bore on his head a third, the three dancing in perfect line. Again, each of two men would balance on his shoulder a spar or pole, at an angle, and on the vertex of the contigous tops would be perched a third man, dancing like his supporters. With these semi-acrobatic dances was combined La Tranca or "The Spar," in which was shown another feat now used in circus performances—a man flat on his back, with legs upraised, rolling and tossing on his sole a spar or pole on each end of which sat a performer.

But one of the most picturesque, perhaps even the very most curious, of their amusements was the game of "El Volador" (the flyer), as the Spaniards called it, played near the temple. In the plaza already mentioned by that name. Here was erected in the centre a tall, strong mast, on whose upper part was a movable cylindrical piece, from which hung four long strong ropes, gayly dyed by passing through holes made in a square wooden frame near the top. Around the square were looped ropes, forming a sort of stail, upon which the players climbed, richly dressed, and carrying flags, rattles, etc. One stood on the masthead, others on the frame, dancing, singing, playing ticks and antics, while four others, sliding down to the ropes' ends, fastened themselves there by loops, and their weight making whirl the apparatus of the volador or flyer, while the centrifugal force sent the cords out at a greater and greater angle, till the four men suspended at the ends, being obliged to look like parrots or monkeys, resembled monstrous animals of those species flying through the air. The mechanism was so arranged that the ropes wrapped around the mast unrolled without tangling, and after thirteen rounds they were all unwrapped, stretching more and more toward the horizontal with increased velocity, till the whole "flyer" was describing a great circle at dizzying speed. The great height of the mast and the ticks performed in that whirlwind of motion made the danger great in this game, of which the initiation used by the place of today is but a poor and tame reflection. This game also had its chronological interpretation; the four voladores represented the four symbols of the year; the thirteen circles of the ropes, aggregating fifty-two, showed the four kalpi which composed the Mexican cycle of fifty-two years.

The "gladiatorial combat" was more properly termed "sacrifice," since it was practically, under the guise of magnanimity, an immolation. In this a captive condemned to become a sacrifice to the gods was promised reprieve if he could overcome in single combat a warrior chosen from his captors. Here, as in the pretended generosity of a few instances of modern days, the apparent fairness of the offer was most treacherous. For the prisoner was shackled by one foot to the platform on which the struggle took place, and otherwise so handicapped that he was practically certain to go at last to the local, after suffering the agonies of a great agonization, whose power was considered enhanced by the victory, ignoring the unequal terms thereof.

The ball game (Tlaxalli) was under the protection of a special deity, and each town had its regular playground formally set aside for this amusement and inclosed by whitewashed walls. Two parties, of several players each, took part. They used a ball of bull (hule, Castilian elastic, native rubber) three or four inches in diameter, to which the popular impulse could be given by any part of the body, except the hand or the foot. If the ball promised to strike the opposite wall it scored a point for that propeller. At equal distances from the ends were set up stones pierced by holes, one stone by either wall, and the player skilful enough to send the ball through a hole won the game, and, furthermore, had the privilege of taking from those present, whether players or spectators, their cloaks or mantles, which could be reclaimed only by payment of a considerable ransom.—Chronicle.

Today's Advertisements.

FOR NAGASAKI AND KOBE.

THE Steamship "CARRADALE,"
Sharp, Commander, will be despatched for the above Ports on FRIDAY, the 3rd instant, at Noon.
For Freight or Passage, apply to
DODWELL, CARLILL & Co.,
Agents.
Hongkong, 1st November, 1893. [1155]

THE CHINA AND MANILA STEAMSHIP COMPANY, LIMITED.

FOR MANILA, VIA AMOY.
THE Company's Steamship

"ESMERALDA,"
Captain G. A. Taylor, will be despatched for the above Ports on SATURDAY, the 4th instant, at 5 P.M.
This Steamer has Superior Accommodation for Passengers and is fitted with the Electric Light.
For Freight or Passage, apply to
SHEWAN & Co.,
General Managers.
Hongkong, 1st November, 1893. [1156]

PUBLIC AUCTION.

THE Undersigned will Sell by PUBLIC AUCTION, WITHOUT RESERVE, ON SATURDAY, 4th November, 1893, at his SALE ROOMS, ZETLAND STREET, AN INVOICE OF JEWELLERY, Consisting—
GOLD LOCKETS, GOLD CROSSES, GOLD BRACELETS, GOLD LADIES' RINGS and EARRINGS, &c., &c.
Also,
A GREAT ASSORTMENT of JET, MOTHER OF PEARL, SILVER and GILT JEWELLERY.
Also,
ONE CROSS and FIVE STARS of HIGH SPANISH ORDERS in GOLD, ENAMEL, and SILVER, &c., &c.
TERMS of SALE—As customary.
F. RAPP,
Auctioneer.
Hongkong, 1st November, 1893. [1157]

Today's Advertisements.

ZETLAND LODGE,
No. 335.

**A REGULAR MEETING of the above LODGE will be held in the FREEMASONS' HALL, Zetland Street, THIS EVENING, the 1st Nov., at 8.30 for 9 o'clock precisely. Visiting Brethren are cordially invited.
Hongkong, 1st November, 1893. [1146]**

THE BANK OF CHINA, JAPAN AND THE STRAITS, LIMITED.

CALL.

**THE FIRST INSTALLMENT of 5% PER SHARE DUE this day is PAYABLE at the rate of Two Shillings and Four Pence per Dollar, say, \$2.12 per Share.
All Payments should be accompanied by Share Certificates for endorsement.**

S. L. DARBY,
Acting Manager.
Hongkong, 1st November, 1893. [1183]

CHINA FIRE INSURANCE COMPANY, LIMITED.

ADJUSTMENT OF BONUS FOR THE YEAR 1892.

SHAREHOLDERS are hereby requested to send in to this Office a LIST of their CONTRIBUTIONS of PREMIA for the year ending 31st December last, in order that the proportion of PROFIT for that year to be PAID as BONUS to CONTRIBUTORS may be arranged. Returns must sent in before the 30th instant will be made up by the Company, and no subsequent Claims or Alterations will be allowed.
By Order of the Directors,
JAS. B. COUGHTRIE,
Secretary.
Hongkong, 1st November, 1893. [1181]

TO LET.

OFFICES and GODOWNS in "BANK BUILDINGS," Queen's Road, Nos. 16 to 20, lately occupied by Messrs. Dowell, Carlill & Co.

HOUSE No. 6, Ice House Street, lately occupied by Messrs. Gibb, Livingston & Co., HOUSES at "BELILIOS TERRACE," Robinson Road.

GODOWNS in Duddell Street.
SHOP No. 24, "BANK BUILDINGS," opposite "HONGKONG HOTEL."

HOUSE No. 21, Shelley Street.
BUNGALOW "DELMAR," Yow-ma-lao, ROOMS on Top Floor of No. 10, Ice House Street, above the "CITY CLUB."

Apply to
BELILIOS & Co.
Hongkong, 1st November, 1893. [1184]

AT THE PEAK, MOUNT KELLET, TO LET.

ONE COMMODIOUS HOUSE.

Apply to
BELILIOS & Co.
Hongkong, 1st November, 1893. [1185]

Hotels.

KAIKATEI HOTEL, KOWAKI-DANI, HAKONE, JAPAN.

SEVEN hundred feet above Miyazaki, picturesquely situated on the Hakone hills, enjoying a Cool Breeze throughout the Summer months, and commanding the Finest Scenery in the district.

Excellent Accommodation for VISITORS, including private suites of rooms, HOT MINERAL BATHS and WATERS (highly recommended by the Medical Faculty), a First-class Cuisine, good attendance, Wines and Spirit of the best quality, &c., &c.
Charges strictly moderate.

Y. HOSHINO,
Proprietor.

PEAK HOTEL.
OPEN ALL THE YEAR ROUND.

THIS commodious and well appointed HOTEL, situated at a height of 3,500 feet above sea-level, having been leased by the Proprietors of the "VICTORIA HOTEL," is NOW OPEN and will be run in conjunction with their HOTEL in Queen's Road, thus enabling them to offer special inducements to Visitors and Residents.

SPECIAL WINTER RATES, FROM NOVEMBER 1st, 1893, TO MARCH 31st, 1894.

One person, per day, \$ 3.00
One person, per week, 19.00
One person, one month, \$55.00
Married couple (occupying one room) per day, 5.00
Married couple (occupying one room) per month, 32.00
Married couple (occupying one room) per month, 95.00

For full particulars apply to
VICTORIA HOTEL.
Hongkong, 14th October, 1893. [907]

FUJIYA HOTEL, MIYANOSHITA, HAKONE.

Four and a half hours from Yokohama.

FIRST-CLASS ACCOMMODATION. NATURAL HOT SPRINGS.

THE ELECTRIC LIGHT IN ALL THE BUILDINGS.

TWO NEW ENGLISH BILLIARD TABLES.

EXCELLENT CUISINE.

S. N. YAMAGUCHI,
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THE WESTERN HOTEL, QUEEN'S ROAD WEST.

OLD "BEN" PRESIDES.

A QUIET and COMFORTABLE HOME FOR MEN OF THE MERCANTILE MARINE.

The very best LIQUORS and ACCOMMODATION.

They come as Strangers but leave as Friends.
BEN FRANKLIN TAYLOR,
Proprietor.
Hongkong, 1st November, 1893. [1186]

Intimations LANE, CRAWFORD & CO.

HAVE JUST RECEIVED CARPETS AND RUGS.
WILTON, BRUSSELS, TAPESTRY, BALMORAL AND VELVET PILE. MADRAS AND KENSINGTON SQUARES. AXMINSTER AND PARQUET RUGS.

CURTAINS.
SILK BROCADES, TAPESTRY AND CHENILLE. EIDER-DOWN QUILTS AND CUSHIONS. BLANKETS.

LANE, CRAWFORD & CO.
Hongkong, 28th October, 1893. [1157]

W. POWELL & CO.,
NEW GOODS.

BALL DRESS SILKS.

OPERA CLOAKS.

SILK STOCKINGS.

KID, SUEDE AND SILK GLOVES.

EVENING WRAPS, &c., &c.

W. POWELL & CO.
Hongkong, 28th October, 1893. [1158]

Auctions.

PUBLIC AUCTION BY A. E. SKEELS & Co., at their SALE ROOMS, 17, PRAYA CENTRAL, TO-MORROW (THURSDAY), 2nd November, 1893, AT 2.45 P.M.,

SUNDRY HOUSEHOLD FURNITURE AND EFFECTS.
(Removed for Convenience of Sale.)

Drawing-room, Dining-room and Bed-room Furniture, Marble-Top Table, Book Cases, Writing Desks, Extension Dining-Tables, Marble-Top Washstands, Double and Single Wardrobes and Bedsteads, Various Household Requisites, &c.

Also,
One Cottage Piano, by "Luna" in Good Order, and about 400 odd Books.

On view on Thursday A.M.
SALE TERMS—As customary.
A. E. SKEELS & Co.,
Auctioneers & Valuers.
Hongkong, 31st October, 1893. [1177]

IN THE COLONIAL COURT OF ADMIRALTY OF HONGKONG.

SUIT No. 9 of 1893.

JEBSEN AND OTHERS, PLAINTIFFS, Against THE STEAMSHIP "BANTAM" AND FREIGHT.

THE Undersigned will (pursuant to a Commission for Sale issued herein) Sell by PUBLIC AUCTION on MONDAY, the 6th day of November, 1893, at 2.30 o'clock in the Afternoon, at the SUPREME COURT HOUSE, Victoria, Hongkong (unless previously Sold by private treaty).

The Steel Screw Steamship "BANTAM," gross tonnage 2,314, net register tonnage 1,521, as the now lies afloat in Hongkong Harbour.

The vessel was built by Messrs. A. & I. INGLIS at Glasgow in 1885, and classed 100 A 1 at Lloyd's, but is now unclassified and will have to be re-surveyed, her eight years' classing having just expired.

Length 200 feet, breadth 37 feet, depth 15 feet 6 inches. Is fitted with compound direct-acting Engines of 250 h.p. nominal and 1,350 h.p. effective, built by A. & I. INGLIS in 1885, diameter of Cylinders h.p. 36 ins. and l.p. 70 ins. Stroke of Piston 3 feet 6 ins.

Two double-ended multitubular horizontal Steel Boilers having a heating surface of 4,840 square feet. Working pressure 80 lbs. These are in good condition.

Total deadweight capacity, bunkers included, 2,800 tons.

Bunker capacity 352 tons.

For further particulars, apply to V. H. DEACON, Solicitor, Hongkong.

F. A. HAZELAND,
Marshall,
Colonial Court of Admiralty of Hongkong.
Hongkong, 30th October, 1893. [1175]

To be Let.

TO LET.

THE HOUSE, No. 30, ELGIN STREET.
Rent moderate. For terms apply at
THE MEDICAL HALL.
Hongkong, 5th October, 1893. [1077]

TO LET.

NOS. 2, 7 & 12, SEYMOUR TERRACE.
THIRD FLOOR in No. 6, Queen's Road. ROOMS in College Chambers. OFFICES in Victoria Buildings.

DAVID SASSOON, SONS & Co.,
Hongkong, 1st November, 1893. [631]

TO LET.

DWELLING HOUSES—
"THE WILDERNESS," Caine Road.
"NORMAN COTTAGE," Robinson Road.

No. 2 and 8, CHANCERY LANE.
No. 5, WYNDHAM STREET.
FLOORS in Blue Buildings.
FLOORS in Blue Buildings, Peel Street and Shamian Street.

FLOORS in No. 5, Shelley Street.
No. 11 and 12, COOMBE ROYAL—Magnificent Gipsy—Furnished.

No. 11, KNUTSFORD TERRACE, Kowloon.

OFFICES:—
FIRST and SECOND FLOORS No. 4, Queen's Road Central, over the Bank of China, Japan and the Straits, Ltd.

PRAYA CENTRAL, over Messrs. Douglas Laiprak & Co's

GODOWNS, BLUE BUILDINGS.

Apply to
THE HONGKONG LAND INVESTMENT & AGENCY Co., Ltd.
Hongkong, 31st October, 1893. [1188]

For Sale.

RANGOON OIL.

WE are offering for Sale a special line on FIRST CLASS LUBRICATING OIL consigned to us by a well-known Rangoon Firm. This Oil is the best and most suitable for lubricating guns of every description, military rifles, heavy ordnance, and all kinds of machinery and metal goods. It is very generally used in India and Burmah by the leading railway and steamship companies, factories and mills, and by the military authorities.

A. S. WATSON & CO., LIMITED,
THE HONGKONG DISPENSARY.
Hongkong, 27th October, 1893. [1166]

